THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work in which ye shall in no wise believe, though a man declare it unto you."—ACTS 13: 41. HAB. 1: 5.

No. 43. Vol. LXII. Thursday, October 25, 1900. Price One Penny.

GENERAL CONFERENCE.

THE Seventy-first Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints commenced in the Tabernacle, S. L. C., at 10 a.m., Oct. 5.

Of the general authorities present there were, of the First Presidency—Lorenzo Snow, George Q. Cannon and Joseph F. Smith; of the quorum of the Twelve Apostles—Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson and Reed Smoot; Patriarch, John Smith; of the First Seven Presidents of the Seventies—Seymour B. Young, C. D. Fjeldsted, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric—William B. Preston, Robert T. Burton and John R. Winder.

The conference opened by singing "Our God, we raise to Thee." Prayer. Singing, "Redeemer of Israel our only delight."

PRESIDENT LORENZO SNOW.

Brethren and sisters, I feel to rejoice greatly for this opportunity of meeting with you this morning, to deliberate upon all such things and talk about them, as may pertain to our present condition and secure our future prospects. When this Gospel—these principles which we have espoused, came to our ears in the different countries and nations where they found us, of course they opened up to us certain prospects—prospects that relate to the present time, and to present time matters of the highest consequence in relation to our temporal salvation; and again, prospects in reference to the future; what should be the outcome of keeping the commandments of God; what should follow; what should be the results when

we have accomplished these things that are required of us, and what would be the results in the next life.

Now, so far as regards our temporal advantages and our temporal prospects, they certainly must be far superior to any that were before us before this Gospel reached us; before the offer of salvation saluted our ears. In the days of Noah the Gospel which we have espoused, was proclaimed to the people of his generation, and the same prospects as are presented to us were presented to them, temporal advantages, temporal salvation, and spiritual exaltation and glory; and the circumstances were of that character that every person who listened to the voice of Noah could receive clear manifestations, satisfactory knowledge that what he said came from the Almighty—came from the Lord. Now, when we received these principles it was clear to us, I presume, that we received, actually received assurances, the most perfect assurances, that what was said to us, was actually of the Lord, that the parties that brought us these principles were actually inspired from "the Most High," the nature and character of the work that each one would necessarily have to perform, the circumstances that would surround us, and the trials and temptations to which they had to be exposed, would require a perfect understanding, not through the teachings of these individuals that proclaim to them these principles, but actual manifestations and assurances that should come from the Lord, either by extraordinary faith or by a perfect reception, physical and spiritual, of the Holy Spirit, a baptism of the Holy Ghost, such as was promised in former days to those that should receive the Gospel.

And I dare say that the people who are before me this morning have learned that it was an absolute necessity to have a perfect understanding, a perfect knowledge, and that it should come from the Lord, that what they had received and what they had sacrificed for—it was necessary, I say, to have a perfect understanding, and an understanding that could only come from the Lord. It would not be satisfactory simply to turn over the leaves of the New Testament and to see that these principles were in accordance with those preached by the Apostles of old, but to have this knowledge come direct to themselves from the Lord. Now, I say this in order that if there are any here, any persons, any Latter-day Saints, who have not advanced to this knowledge and cannot see and understand clearly that they have espoused the principles of salvation and exaltation and glory, and that directly from the Lord, it is time they were about it—about receiving this information.

We are not through with our labors yet, although we have got through a great many of them that have been considerable of a trial to us, and temptations, perhaps, have been to some of us of a nature that almost created in us a disposition to turn away from these principles that we had received. The trials, the temptations have been very great to many of our people, and more or less, perhaps, to all of us. It seems to me the nature of the Gospel of life. The Lord seems to require some proof on our part, something to show that He can depend upon us when He wants us to accomplish certain things in His interest. The reason is that the condition in which we will be placed in the future, as time passes along, as eternity approaches, and as we move forward in eternity and along the line of our existence,

we shall be placed in certain conditions that require very great sacrifice in the interests of humanity, in the interests of the Spirit of God, in the interest of His children and our own children, in generations to come, in eternity. Jesus Christ, the Son of God, was once placed in a condition that it required the highest effort in order to accomplish what was necessary for the salvation of millions of the children of God. It required that the highest effort and determination had to be exercised before the Son of God could pass through the ordeal, the sacrifice that was necessary.

I believe that His Father had educated Him, had passed Him through scenes that were of a very serious character, of great trials, and He knew just what He could depend upon from the facts that were illustrated and shown by His experience. We place men here from time to time in positions of president of stakes, as bishops of wards. We are called upon sometimes to take into consideration whom we will place in this stake or that stake of Zion to preside over us. Perhaps there are fourteen thousand members, Latter-day Saints, in that stake, or there may be fifteen or twenty thousand, and the prosperity of the people of that stake, to a certain extent anyway, depends upon the qualification of that president.

[TO BE CONTINUED].

CHARITY AND BENEVOLENCE.

BY ELDER JAMES E. TALMAGE.

[*Concluded from page 660.*]

I have listened to a great many testimonies that have been borne during the last few months concerning the blessings that have come to those who are tithepayers, and I want to add a personal testimony on that matter myself. First let me say that I never had much of an ambition to be a rich man; for I have seen many rich men who are kept so busy looking after their riches that they have no time to enjoy themselves, and who have such a burden upon their backs that they are always tired. Of course, not all of them are so. I never coveted riches; but there was one blessing that I did covet. I remember when a boy that I once allowed a bill to run up until it amounted to sixty cents. I was sixty cents in debt, and it cost me so much sorrow and grief that I went, in my boyish way, to the Lord and told Him that if He would enable me to pay that sixty cents I would try my best never to get into debt again. Then I went out to find something to do to earn it, for that was the way, I thought, in which the Lord would give an answer to my prayer. I found the chance, and I earned my dollar very soon. I paid the sixty cents, and thanked the Lord. Except in a technical sense I have never been in debt since that time, and I am able to say that, in the true sense of debt, I never owed a man a dollar; but I cannot say I never owed sixty cents. Through my paying my tithes the Lord has enabled me to keep out of debt, therefore, I say that I am one of the richest men in this Church to-day. I am willing to live in a cottage, for I cannot afford anything better and live within my means. Being free from the trammels of debt, I lift my head with the proudest and feel that I am as rich as the richest whom you can produce,

and I feel to say, in the name of the living God, do your best to keep out of debt, my brethren and sisters, and every one of you shall be rich. Do not misinterpret my words. I cast no criticism upon those who incur honorable debts. There are honorable obligations, and I have no word of censure for those who incur them; but the man who runs into debt that he may live beyond his means, the man who will borrow from another when he has no assurance that he can pay him back, is a dishonorable man.

But this is not the only benefit that comes from tithe-paying and from liberal dealing. It makes a man feel rich. It will make him spend his fifty cents—if that is all he has and it is proper to spend it—as a prince would spend his hundreds. A man is rich in proportion to his feeling of liberality. I was asking some help not long ago for a good cause. I do not like to carry subscription lists around. I do not do it if I can help it; I always try to persuade some one of my brethren that it is his duty and not mine. But on this occasion I went around with a subscription list, and I called upon a brother who was busy at his desk. (By the way, he was generally busy at his desk, working from morning until night over his bank accounts and property affairs). I told him what was wanted, and immediately he commenced to tell me such a tale of woe, that rents had gone down, that his income had been cut, and that he was suffering. I knew very well that that man could reckon a hundred dollars to every ten I owned directly or indirectly; but he told me such a tale of suffering and sorrow, poor fellow, I pitied him from the bottom of my heart! I did not press the subscription matter, but I left a dime on his desk to help him out. Why, if that man had the wealth of the Vanderbilts, I believe he would be such a suffering, narrow-minded soul that he would always be too poor to help another. I do not know whether he is here or not; if he is, I mean him who thinks it is he.

I love to listen to some of my older brethren and sisters, of the few that still remain of the generation so fast passing away, who tell me of the scenes that were enacted here in the early days when they lived in mud huts and log cabins; when, if they held a meeting, each one was expected to bring half a candle along, and when they were willing to go around in homespun. They tell me of the good times they had, and how rich they felt. Why, some of them were absolutely richer than many are to-day with their thousands and their hundreds of thousands. I am proud to belong to a rich family like the Latter-day Saint family. There was a time when we had no poor among us, and I believe that time will come again. Perhaps you have read of a city in days of old where there were no poor, and the Lord was pleased with that fact that He took the city to Himself. Does that mean that the Lord does not like the poor, because He found a city where there were no poor and He called it His dwelling-place? No; but He does not like the fact that there are poor where there ought not to be any; and there ought to be no poor among the Latter-day Saints. And I believe that if you take a true census of this people you would find that we have a greater number of poor people with bank accounts than we have of poor people without such. The poorest of the poor, to me, is the man who has a bank account that he dare not touch,

no matter what the needs. I like to see a liberal soul and a liberal conscience. Some of you may have read in that travesty by one of our comic writers (pardon me if I refer to such. I say we are a liberal people, and in our sermons we do not always follow the conventionalities which characterize some churches), a reference to a fanciful scene in which a man sitting by his fireside on one occasion and gloomily thinking over some of his bad luck, saw a little imp sitting opposite him—a little, misshapen dwarf, idiotic in expression and wholly disreputable in appearance. He marveled how the little fellow came there. He spoke to the strange creature, who immediately began to dance around and cut as many antics as the goblins of old are said to have done. He tried to catch him, but immediately the little fellow was at the ceiling, dancing around as light as a hydrogen balloon. Finally they got to talking together. Says the little dwarf, "Don't you know me? Why, I am your conscience. I used to be a full grown conscience, and all the rest of the consciences around here used to have respect for me; but you see I am growing old and wrinkled, bowed and shrivelled, quite a poor sort of a fellow to look upon just now." You will believe me when I say the man was surprised; but having a chance to talk for once to his own conscience, he put a number of questions to him, and found that there was quite a community that had been formed of the consciences of his neighbors. He asked about this man's conscience and that man's conscience. One to whom he referred with considerable respect was described to him as being so small that he usually slept in a cigar box. Another for whom he had little respect, was the king of all the consciences of the neighborhood. I have ofttimes thought that if we could look into ourselves and see what we are we would be surprised, and that if our bodily stature were in proportion to our spiritual growth some of us would be wizened little dwarfs. It is well that we do not know everything, and that we cannot see ourselves perhaps just as we are. However that may be, the instinct is in us to make ourselves better. I say again, let us learn to give. To give what? That which we have. Perhaps it may not be silver nor gold; but all of us have something that we may give, for the giving of which we will be the better. When we do give let us give with our hearts.

Let the seed of liberality that we sow be fertilized seed. Oh, I believe sometimes the penny that is dropped into the hand of the indigent one is comparable to a vital seed, because it is fertilized with the wish of the heart; that penny will grow, and produce a crop of pennies, and years and years afterwards you will find the product of that seed still living. A good deed that is done with the desire from the heart to do good is a deed that is vital. It is like a seed that is dropped into the prepared soil. I have sometimes thought in my nightly dreamings, that when we wake up on the other side of the veil we will find many and many a flower there growing that has sprung up perhaps from the seed that we have dropped here, the dropping of which we have forgotten. But there is some seed that does not grow, or even if it does spring up it only lasts for a season. It has never been fertilized with the pollen of the living plant that gives it the power of eternal increase. And so there are many deeds that die with

themselves, or leave but bad effects; while others will produce a crop from which other seed will be sown, and there will be no end to the descendants of that kind word you spoke, of that kind deed you did, of that act of charity you performed. Charity pure and undefiled, it must be remembered, consists in something more than the mere giving of so many dimes or dollars.

Our life's work is sometimes compared to a painting that we are working out upon the canvas; and in that connection I am reminded of an incident told of Turner, the famous landscape painter. You may have heard of it; if so, I make no apology for repeating it. It is a good thing, and good things are worth repeating. This master of his art was asked on one occasion to pass his opinion upon a picture that had been painted by an amateur. There were many friends of the young painter waiting to hear the master's verdict. Turner gazed at the picture long and earnestly, until the suspense became painful, and one of the party pressed him for his opinion. "Well," said he, "the composition of the picture is very good, very good. Evidently the man who did it has studied the rules of composition. He has grouped his figures and his parts properly—done it well." He gazed again; again there was silence, until they asked him if he had anything more to say. "Yes. The perspective is splendidly worked out. Evidently the artist has studied the best authorities on perspective." Once more he was silent as he gazed. "Well, is there anything else?" "Yes. The coloring is good. The colors have been carefully mixed and blended, and all the rules have been observed." Once more he waited till someone spoke up and said, "You say the perspective is good, the composition is good, and the coloring is perfect. Is it a good picture?" "No!" said he, "indeed it is not." "What is wrong with it?" Said he, "It lacks—it lacks—that!" (with a sweep of the hand that might have been mistaken for a meaningless gesture). Ah! he was not insane. That was not the raving of an idiot. What was that? The touch of the master hand. The rules were sticking out from every inch of the canvas. You could read the titles of the books on perspective, coloring and composition that he had studied. In the matter of coloring it lacked one thing—a little of the crimson of the heart's blood that would have given it life. Oh! those pictures that are painted with the hand and the brain only, they are poor things after all. The painting that lives is that into which the master has thrown his own soul, that partakes of himself, that has an individuality about it. Rules? There are none for him. Let your picture of charity be independent of these rules sticking out like a skeleton. The bones must be there, but they ought to be covered by the flesh and skin, or they make a hideous spectacle. I think an act of charity done ostensibly for the purpose of gaining praise and credit is as hideous as a grinning skeleton. I pity the Latter-day Saint who tells the truth by rule, who deals honestly by rule. Latter-day Saints, the ten commandments ought to be a dead letter to us by this time. There ought to be no need of quoting them to one another. They ought to be so ingrained within us that we would obey them without ever thinking of them. Then we would be ready for something better. But as long as we have to be hedged about with "Thou shalt" and "Thou shalt not," we are walking by rule, and

living our religion by rule. I believe in the ten commandments for those who need them; but I wish they were ancient history to us. I believe that the day will come when you will never have to quote to a Latter-day Saint "Thou shalt not steal. Thou shalt not lie. Thou shalt not bear false witness." Remember how the Master said we could do that. The people used to harp and carp over the question as to which of these ten was the biggest and greatest. They held their learned discussions in their synagogues, and they came to Him one day with the question, "Master, which is the greatest commandment in the law?" Jesus answered, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." "On these two commandments," He said, "hang all the law which you are quarreling over, and all the prophets about which you dispute." There was philosophy in that remark. The man who loves his God with all his might and his neighbor as himself will never steal from his neighbor. No need of telling him not to steal. Do you think he would steal from himself? Well, some men would, perhaps, they are so fond of stealing, but the average man would not. No need to tell him that he shall not bear false witness against his neighbor; he loves his neighbor too well. No need to tell him that he shall not take the name of God in vain; he loves his God, whom he recognizes as his Father in very truth. Yes, I say again, in this day, as of old, the man who has learned to love the Lord with all his might and his neighbor as himself, has no more need of the Decalogue. There is a higher law than any one of the ten, for the simple reason that the whole is always greater than its parts. And I expect to see the Latter-day Saints excel in benevolence, willing to give, and willing to work in a good cause.

Brethren and sisters, may that spirit of love for God, love for fellowmen grow with us, for as it grows we will grow, and as it increases in our hearts we will advance toward that destiny for which we pray. And if there be one amongst you who has learned to love the Lord his God as he ought to, and has learned to love his neighbor as himself, I say to you, as Christ said to the sincere Jew of old, you are not far from the kingdom of heaven. Amen.

THE EPISCOPAL RING.—The Episcopal ring is of great antiquity, but its fashion was settled in 1194, when it was ordained that it should be of solid gold set usually with either a ruby or crystal, in which nothing was to be cut. These were generally used as signet rings, and sometimes for special uses, as when the fonts of baptism were sealed from the beginning of Lent to Holy Saturday. The newly-made Bishop of the Church of Rome is still invested with a ring by which he is married to the Church. This is always worn on the right hand. A Cardinal's ring is set with a sapphire. The Pope's ring is not worn by him, but is kept for sealing purposes. The ring of the fisherman, as it is called a signet of steel, is in the care of the Cardinal Chamberlain, and is broken with a golden hammer on the death of a Pope, and a new one made for his successor.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 25, 1900.

THEIR DUTY AS WE SEE IT.

If any body or class of men should be well posted as to all moral, social, religious and political or other forces which affect mankind and mould the world, it is surely the clerical class. From their high tower of culture, observation and opportunity, every movement, great or small, which affects the human family for weal or woe, should be considered by them, and rebuked or encouraged as liberality of soul and thorough investigation would or should determine.

It is exceedingly doubtful, however, whether the majority of such men ever read any literature save that which expressly sets out their own dogmas, or pertains to their own particular sect; they become engrossed in that, and see in it doubtless, as they think, all the excellencies and fewer of the objectionable things which they see or hear of elsewhere.

There is a certain unity among the Evangelicals, however, even when they do not assimilate. They are willing to admit that they are all co-workers, at different times, that they are aiming at the same thing, and will finally reach the same heaven, unless they make an exception to "the great mother" from whose prolific bosom they have all assuredly come; and as to her—well, they may be Christians, the Lord is merciful—but they declaim against her dogmas, they repudiate her claim to authority, even hurling anathemas against her sacraments and her Priesthood, stigmatizing, reprobating, denying; and yet from her have come the Scriptures, the sprinkling of infants, the Sabbath, the semblance of authority—where such a thing is admitted or needed—but yet all their non-subservience to the Vatican, the Pope and the Priesthood, as it would appear, does not in any way make the name of "Christian" unsuitable, or its members unworthy.

There is salvation evidently for every variety of professor, if—or providing they are not "Mormons" or Latter-day Saints—those who are called by this name may object and protest, they are still denounced. The Elders of that Church may exhibit all the attributes which are usually associated with Christian life; they may be gentlemanly, self-sacrificing, earnest, devoted and exemplary, but it is all accounted as for the purposes of deception. They may stand in the market places, or distribute literature from door to door, but their work is ignored, their motives questioned, their claims ridiculed, their literature scoffed at, and men and women are sedulously warned against these missionaries, as if they were the deadly enemies of the people. Many of the ministerial pro-

fession have dogged the footsteps of these "strangers in a strange land," and for one such to even bid them God-speed, or count them as co-workers in the cause of salvation, there would be a multitude arrayed against them; but ask these same persecutors, these perverse specimens of a holy calling for the grounds of their opposition, he would be a *rara avis* who could give any intelligent personal reply. He might say they believe in angels, prophets and revelations, but so do they; he might say they believe in God and Jesus Christ, and the Scriptures as the word of God, but so do they; he might say they believe in faith, repentance and baptism, but so do they; he might say they believe in the need of authority to successfully officiate in sacred things, but most of them believe the same, particularly if this array of "believes" refers to the older Christianity, and its methods of nineteen hundred years ago.

It might be replied that it "is not for the good thing you have done," but for your evil ones—your reputation is bad, your Prophet was obscure, he was a pretender, a fraud! Hold on! who says this? Why, ministers—men of the same class as we—divines, Godly men, religious, intelligent men! If this were not an old plea we might smile at it, and pursue our way; but we remember it was said of our leader—their leader, if you please—He was obnoxious to the religious dignitaries of His day, He was in bad repute. You know "He ate with publicans and sinners," He consorted with the poor and unlearned, His character was indeed questionable. Did they not say, "He cast out devils by Beelzebub, the prince of devils?" We may not know what would have been said of Him and His, if those He rebuked had had the facilities of a prurient press, as men have now; or how many tracts, pamphlets, books, might not have strewed the highways and byways of Salem and all Judea, or even the lands far off. Little of this has come down to us; but we know "He was despised and rejected of men," and that He died as the victim of intolerance and misrepresentation.

How few of those teachers studied Him, knew of His doctrine, or approved His life? and we could ask to-day how many of these clerical opponents have been to our gatherings, have heard our Elders, have read our books? These have been before the English people for over sixty years. Have the Elders of the Church been held in the courts for criminality, have their converts been noted for immorality? How many of those heated antagonists know what the Elders teach? How many conversations have they held with them? Have they visited, or been visited? Can an intelligent answer be given as to the faith of the Latter-day Saints; or any reason why they should not be accepted as "Christians" in common with the unnumbered and motley crowd who make up our popular and jealous Christianity? It may be that ministerial enquiry could find some truth among the leaders, the Elders and members of this, at present, unpopular Church, and if charity became the product of this intelligent investigation and understanding, it is thought the world would be richer, happier, better for the "Mormon" Elders and the "Mormon" Church.

N.

A FAMED CAREER.—The death, and funeral services on behalf of Doctor

John R. Park, marked the appreciation of his labors in the cause of higher education. He was one of the pioneers who hoped almost against hope, yet lived to see the fruition of his highest anticipations, and then testified to his continued earnestness by leaving all his possessions (some 45,000 dollars) to his long-loved cause. Of such it may be said, "being dead, yet they speak."

The funeral services were conducted in the Assembly Hall, the speakers being Senator Rawlings, Hon. James Sharp, Governor Wells, Bishop Whitney, J. T. Kingsbury and President G. Q. Cannon, who each, in words of eulogy, testified to the general appreciation of a devoted, whole-souled man.

N.

THE s.s. *New England* brought to our shores Elder E. F. Tout, with his wife and six children, from Ogden, Utah. The intent is to give somewhat of a musical education to the whole family, who are gifted in this direction, particularly Miss Nannie, the oldest, and the Professor himself, who are both exceedingly clever. We hope the way will open for them during their stay, and that with increased ability they may all return to Zion with the spirit of dedication in their hearts, so that the interest of the past may be cumulative, and that their talents may be an inspiration and education to others so blessed of the Giver of all good.

ELDER HENRY WALLACE, Sister Wallace, their two daughters Mabel and Elen, returned to Liverpool from quite an extended European tour, and in good spirits, left for home to-day, satisfied, on the s.s. *New England*, for Boston. May they have a pleasant trip.

MRS. REBECCA E. LITTLE and her two daughters Vivian and Kitty, after a similar tour, left for Utah by the same steamer, with our best wishes.

THE new Conference House address in Norwich will in the future be 77, Beaconsfield Road, New Catton, Norwich.

WE must request correspondents to write plainly and spell correctly any notice they wish inserted in the STAR. Corrections reflect too closely upon its supervision, which is an injustice.

CLERKS of Conferences would confer a favor by sending in reports of their services for publication as soon as possible after the close thereof.

RELEASE.—Elder Francis Merrill of the Irish Conference is honorably released to return home on the s.s. *Commonwealth*, leaving Liverpool November 1st prox.

APPOINTMENT.—Sister Alice Farnsworth, who arrived in England in June last for genealogical purposes, has been appointed to labor as a missionary in the London Conference.

CONFERENCE NOTICE.—The Newcastle Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will be held in the New Assembly Hall, Shields Road, Heaton, Newcastle-on-Tyne, on Sunday, November 4th, 1900. Services will commence at 10:30 a.m., 2:30 and 6 p.m.

MANCHESTER CONFERENCE.

THE Semi-annual Meetings of the Manchester Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Co-operative Hall, Middleton, Sunday, October 21, 1900.

There were in attendance: Presidents Platte D. Lyman, James L. McMurrin and Henry W. Naisbitt of the European Presidency; Elders Joseph B. Harris of the Birmingham Conference; Henry Haslam, W. A. Sheppard and S. W. Parkinson of the Sheffield Conference; President James M. White, together with all the Traveling Elders of the Manchester Conference (excepting H. Wallace Boden and Joseph D. Harker, who were detained by indisposition), and a large number of Saints and visitors.

10:30 a.m. Singing, "Softly beams the sacred dawning." Prayer by Elder J. A. Fishburn. Singing, "What was witnessed in the heavens."

President White gave the introductory address. He extended a cordial welcome, and expressed his gratification with the favorable condition of the Manchester Conference. He spoke encouragingly to and of the work of the Elders, and admonished all the Saints to support them by faith and lives of righteousness.

The statistical report for the past five months, ending September 30th, 1900, was then presented as follows:—No. of branches, 12. Missionaries from Zion—Seventies, 24. Local Priesthood—Elders, 18; Priests, 15; Teachers, 6; Deacons, 3; members, 266; total officers and members, 308; children under eight years of age, 9; total number of souls, 398. Tracts distributed—from door to door, 72,734; at open-air meetings or otherwise, 7,737. Books distributed—sold, 112; loaned, 172; given away, 222. Strangers' houses visited—with first tract only, 9,656; by first invitation, 200; by re-invitation, 246. Gospel conversations, 1,893. Meetings held—hall, 149; cottage, 72; out-door, 121; Sunday school sessions, 51; M. I. A., 22; Bible classes, 81; Priesthood, 5. Meetings attended—indoor, 1,125; out-door, 566. Baptisms—new members, 8. Confirmations, 8. Ordinations, 3. Children blessed—of Church members, 2; non-members, 3. Emigrated over eight years of age, 8; under eight years of age, 3. Died—over eight years of age, 3; under eight years of age, 1. Received, 1. New subscribers for the STAR, 20.

President James L. McMurrin spoke upon Church Organization. He emphasized the necessity for every member of the Church to familiarize themselves with Church government, and to become acquainted with the duties and privileges of individual membership. He desired all the Saints to become thoroughly conversant with the Articles of Faith, and then made a vigorous appeal to the Elders and Saints to live up to their professions, that they may teach the Gospel by example as well as by precept.

The general authorities of the Church and the Presidency of the Euro-

pean Mission were unanimously sustained. Elder James M. White was unanimously sustained as President of the Manchester Conference, together with the following Traveling Elders in their several fields of labor: Bolton—Joseph D. Harker, H. Wallace Boden, Joseph H. Knowles, Ernest Bramwell, Hyrum Hilton, Jesse G. Evans and John Cook; Oldham—Thos. B. Wheelwright, William J. Wright, J. H. Argyle, Jos. E. Hart and B. R. Birchall; Heywood—James H. Worthington and Chris Christensen; Bury—Joseph H. Downs and Joseph H. Haslem; Eccles—Charles Tucker, Nephi Moss, Willard Booth and David Athay; Middleton—Nephi Larsen and James A. Fishburn; Farnworth—Joseph H. Davis.

Elders Samuel W. Parkinson of the Sheffield, and Edwin Watson, Hyrum Hilton and Joseph H. Haslem of the Manchester Conference each bore a fervent testimony of the restoration of the Gospel, and of the divinity of the work which the Saints have espoused.

Singing, "How firm a foundation." Benediction by Elder Nephi Larsen.

2:30 p.m. Singing, "Israel, Israel, God is calling." Prayer by Elder Chris Christensen. Singing, "Come, we that love the Lord."

President Naisbitt occupied the entire time of the afternoon meeting. His sermon was positive and argumentative. He emphasized the statement that the laws of the Gospel harmonize with both reason and Scripture. The speaker then spoke on the necessity of continual Revelation, which, he said, is one of the basic principles of development; it is the means by which intelligence is communicated. Without Revelation society cannot advance; without it the Lord cannot make known His will. The speaker then explained the sacredness and eternity of the marriage covenant. Without this order of marriage there can exist no continuous family ties.

Singing, "See the mighty angel flying." Benediction by President James M. White.

6 p.m. Singing, "I'll Praise my Maker." Prayer by Elder Ernest Bramwell. Singing, "My God, the spring of all my joys."

President McMurrin, the first speaker, gave some valuable instruction. He spoke upon the restoration of the Gospel, and said we have the same Gospel that Jesus Christ instituted, and His Apostles taught. Opposition to the Church, and the frequent persecution of the Saints, bear testimony that we are the true followers of Christ. The speaker then took up the essential character of Baptism, proving from scriptural references, that it is not only a divine ordinance, but being so constitutes the only revealed method whereby any one can be initiated into the fold of Christ.

President Lyman said we have an unchangeable Gospel, it is the same to-day that it always has been. It possesses the same organization, the same officers, the same gifts and blessings that characterized it in the days of Christ. It presents the same requirements to-day that it presented then; it exacts the same cheerful obedience now that it exacted then; it offers the same glorious hope of reward to-day that it offered then. "If you yield a cheerful obedience to all the requirements of the Gospel," said he, "you shall be blessed."

Singing "O my Father." Benediction was pronounced by Elder Joseph Downs.

The Conference proved to be a time of rejoicing. It was, in fact, one of the best conferences ever held in the Manchester division of the Lord's vineyard. Br. Rowe, who led the singing, and Miss Marvel, who was at the piano, added much to the interest of the services. The weather also was excellent, so the Saints and friends came from far and near.

On Monday morning, October 22, the Elders met in council, where they received valuable instruction from Presidents Lyman, McMurrin and Naisbitt.

NEPHI LARSEN, Clerk of Conference, *pro tem.*

THE SULTAN AND THE JEWS.

"*For the time to favor her, yea, the set time, is come.*"—Ps. 102: 13.

THE twenty-fifth anniversary of the Sultan of Turkey has been celebrated lately, and by no community with greater zeal and gratitude than the Jewish. The Constantinople correspondent of the London Jewish Chronicle gives the following convincing proofs of the Sultan's just and kindly spirit.

Before the present Sultan ascended the throne no Jew had attained the rank of pasha, which is equal to that of general. The first among our co-religionists to receive this high distinction was Dr. Elias Cohen, who has the rank of vice-admiral. Following the example of his predecessors, the Sultan has attached a Jewish doctor to his person. This position is held by Dr. Elias Cohen Pasha. At present there are five Jewish doctors possessing the title of pasha who are in the service of the army and navy. They are: Dr. Elias Cohen Pasha, physician of the naval hospital; Dr. Isaac Molho Pasha, inspector-general of the imperial fleet; Dr. Jacques Nissim Pasha, chief surgeon of military hospital at Salonica; Dr. Hadjez Pasha, physician of the medical hospital at Smyrna, and Dr. Fano Pasha, member of the sanitary council of the prefecture of Constantinople. In the civil service no Jew had before the time of Abdul Hamid II, obtained the rank of Bala, which is equivalent to the grade of general of division in the army. At present two Jews hold this rank, viz., his excellency Daoud Effendi Molho, first Dragoman of the imperial divan, and Aaron Effendi de Leon, the principal jeweller to the palace. Lieut.-Col. Moise Bey Dalmedico (descendant of the celebrated mathematician of Candia) is first dragoman of the minister of marine. There are also a colonel, two lieutenant-colonels, seven or eight majors, and some fifteen captains, all of them doctors in the service of both branches of the imperial forces.

In 1885 a riot against the Jews was committed by Greeks and Armenians at Kadi-Keuy, one of the most important fauborgs of Constantinople. His majesty ordered that rigorous proceedings should be taken against the ringleaders, and on this occasion he expressed to Dr. Elias Cohen Pasha his friendly feelings towards oppressed Jews.

The present Sultan was the first Turkish sovereign to grant regular salaries to chief rabbis of Turkey, thereby giving them the status of officials of the state. Every year at Passover his imperial majesty sends

8,000 francs to the chief rabbi for distribution among the poor Jews in this city who have not the means wherewith to buy matzoth.

About ten years ago Abdul Hamid conceived the idea of giving his Jewish subjects a proof of his confidence and of his belief in their loyalty by admitting them unto the actual service of the army. His majesty sent for the chief rabbi in order to ask him whether the Jewish religion forbade Jews to serve in the army. Naturally the chief rabbi replied that Judaism required its followers to pay every tribute to the state, including the tribute of blood. At this audience the Sultan informed the chief rabbi that he would be very glad if the number of Jewish functionaries in the employ of the state could be increased. The project was not put into execution. No reason was given, but it can be easily guessed. Only Mohammedans are allowed to serve in the army, and if the Sultan had admitted the Jews a demand might have been made that he should similarly treat other non-Mohammedan subjects, in whom, perhaps, he has not the same confidence.

During the Turko-Greek war Jews in the empire gave striking proofs of their patriotism. A large number of young men enrolled themselves as volunteers, and large sums were subscribed by Jewish notables for the army. His imperial majesty gave expression to his great satisfaction by addressing an imperial rescript to M. Moise Levy, the chief rabbi of Turkey.

To-day, thanks to the goodwill of the Sultan, the access of Jews to the different departments of the state is less difficult than was formerly the case. The council of state has a Jewish member, his excellency Bohor Effendi Eskenasy. The number of Jews in the diplomatic service has largely increased. There are about fifteen chancellors, consuls, and vice-consuls representing Turkey abroad, and at home a few Jews are at the head of provincial governments, notably Joseph Effendi Krieger.

During the last few months the Sultan has given one more proof of his lively sympathy with our persecuted brethren in Roumania by sanctioning their settlement in Asia Minor and granting them land and relief in money.—*Jewish Messenger.*

THE POWER OF THE BOOK.—Of all the books in the world the Bible has the honor of the greatest age. It surpasses by centuries the oldest book that ever pretended to antiquity. When Rome was in the bloom of glory this book was in its latter days. When Greek literature culminated, the great truths of this book were grey with their thousands of years. It is the only record extant of the thoughts that crossed the deluge. There is but one way to account for this. It has been preserved for its value. As the little ark of bulrushes that swung out on the current of the Nile was kept afloat on account of the priceless value of its freight, so these old writings derive their value from the living Christ within them.

Sixty years ago this book was carried to the Sandwich Islands. The cannibals were converted, they built school-houses and churches, and established civil government and made their first preacher their first minister of public instruction. His son came back to the land of his father, and took part in the battle of Gettysburg for the old flag, and

afterwards became principal of a seminary in Virginia. A native of the Sandwich Islands is an eminent physician in Chicago, and a professor in a medical college. The power of the Book has, in the memory of living men, raised tribes of cannibals up into equality with ourselves.

THE NEW CATHEDRAL.—The building of the great Catholic Cathedral, at Ashley Place, Westminster, London, is proceeding rapidly. Already the domes are finished and the quartering struck, and the building of the huge companille at the corner nearest Victoria Street is now being got on with. The work is being done with all possible thoroughness, much to the astonishment of the bricklayers who have been engaged on the work from time to time. An interesting item in the Cathedral is the scaffolding. It takes a gang of men, with a foreman, a whole week to go round to each join and replace the rope used in binding, and this they do week in and week out. Soon, however, the scaffolding will disappear from the interior, and the marble columns will take their place. These have an interesting history. When, during the Græco-Turkish War, Thessaly was overrun by the Sultan's soldiers, a number of marble monoliths, intended for the Cathedral, were among the spoils of war, and were held by the Turks until their retirement. The columns are thirty-four in number, each thirteen feet in height; they will divide the chapels from the nave.

THE PROGRESS OF CATHOLIC IDEAS.—The symposium of the *Church Review* with regard to the revival of Catholic ideas in England, is a remarkable sign of the times. Protestantism may be a strong force yet amongst the English people, but there can scarcely be a doubt that it is a waning force. On its side are those who are ignorant or but half-instructed. They have had the old Protestant traditions poured into their ears in childhood, or they have read in school-books of the wickedness of Rome. What they learned in their early days they cling to tenaciously, and they imagine that Anglicans who show any inclination to reject the ancient Protestant fictions are unfaithful to Christianity. Many others there are who have absolutely abandoned such narrow views, who see Christianity is something broader and greater than these sectarians suppose, and who have undertaken with zeal the work of restoring what the so-called Reformers destroyed. We should like them, of course, to accept the whole round of Catholic dogmas, but it is well that they come so far and so near us.—*Catholic Times.*

THE VALUE OF WORK.—Work drives away depression, whets the appetite for food, invites sleep, promotes digestion, strengthens the muscles and sinews, gives free circulation to the blood, stimulates the intellectual faculties, provides the comforts of life, develops all the powers which it brings into exercise, transforms stupid ignorance into brilliant genius, fills the world with works of art and literature and develops the resources of nature. Nothing can stand before work.—*New York Christian Advocate.*

THE best friendship is that which inspires us to do better, to do our best.